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ANSARUDDIN

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Foundation Stone Ceremony
at the Baitul Futuh Mosque 4th March 2018









National Tabligh Seminar 2018

















Pre-Charity Walk Dinners in Various Regions









بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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القرآن الكريم

Darsul Quran

بسم الله الرحمن الرحيم

هُوَ اللّٰهُ الَّذِىۡ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الۡغَيۡبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحۡمٰنُ الرَّحِيۡمُ - هُوَ اللّٰهُ الَّذِىۡ لَاۤ
اِلٰهَ اِلَّا هُوَ ۚ اَلۡمَلِكُ الۡقُدُّوۡسُ السَّلٰمُ الۡمُؤۡمِنُ الۡمُهَيۡمِنُ الۡعَزِيۡزُ الۡجَبَّارُ الۡمُتَكَبِّرُ ؕ سُبۡحٰنَ اللّٰهِ عَمَّا
يُشۡرِكُوۡنَ - هُوَ اللّٰهُ الۡخَالِقُ الۡبَارِئُ الۡمُصَوِّرُ لَهُ الۡاَسۡمَآءُ الۡحُسۡنٰى ؕ يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ
وَالۡاَرۡضِ ۚ وَهُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ

He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful. He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him and He is the Mighty, the Wise. (Sura Al-Hashr 23-25

Commentary

The verse means that the Quran, before whose powerful Message even tall and firm mountains would crumble and fall, has been revealed by God Whos attributes are inimitable and matchless. He knows everything and nothing is hidden from Him. He provides his creatures, out of His bountiful grace and mercy, and not in return for anything done by them, all the means of their development and progress even before they are born God is the King Who is free from every fault, defect, or deficiency. He is the Source of all peace, and the Granter of safety and security. He is Guardian overall, overcoming every power, the Mender of every breakage and the Restorer of every loss; and He is above every need and is the Besought of all. God, as represented by the Quran, is the Maker of bodies, the Creator of souls, the Fashioner i.e. the Giver of final touches to things created by Him. Such is the God of Islam, the Mighty, the Wise. To Him belong all excellent titles that man can imagine. The dwellers of the heavens and the earth declare His Sanctity and Holiness. He is the Great, and the Powerful



Darsul Hadith

No deed is better than good conduct

عَنْ اَبِی الدَّرْدَاءِ عَنِ النَّبِیِّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَالَ مَا مِنْ شَیْءٍ فِی الْمِیْزَانِ اَثْقَلُ مِنْ حُسْنِ الْخُلُقِ ۔ (ابوداؤد)

Narrated by Hadhrat Abu Darda, Allah be pleased with him: Said the Prophet of Allah صلی اللہ علیہ وسلم*: "Nothing weighs heavier in the scale of God than the excellence of conduct."* *(Abu Dawud.)*

Explanatory Note

Excellent social behaviour is half the faith. Islam has laid tremendous emphasis on it, so much so, that according to this Ḥadith, the Holy Prophet صلی اللہ علیہ وسلم declared that there was nothing weightier in the Divine scale than excellent conduct. In another Ḥadith, he says that whoso was not grateful to man was not grateful to God. In fact, excellence of social conduct constitutes the basis of every virtue; even spirituality is but an advanced state of good conduct. It is therefore that our Chief has laid so much stress on the improvement of social conduct and in this behalf the Ahadith reported are far too many to be enumerated.

Besides, in so far as the expression of social ethics through individual conduct is concerned, Islam does not omit to satisfy the rights of any claimant. From God down to men and from among men, from the monarch down to the humble servant, good conduct has been enjoined on all. Rights of officers, of subordinates, of the father and of the son, of friend and of foe, of man and of beast, in short of each and every one, have been assigned. And, again, it has been enjoined to discharge these obligations in the best possible manner. Even minor and secondary virtues have not been left out. The Holy Prophet صلی اللہ علیہ وسلم went so far as to say that if a person meet his acquaintances with a smiling countenance to please them, it will be considered an act of moral excellence on his part, making him worthy of merit in the eyes of God. On another occasion he advised that thorny or slippery or stinking objects, or stumbling blocks, should be removed from the way lest another brother should suffer thereby.

In regard to merciful treatment of others he said, "One who showed not compassion to others would not deserve it of God." He was personally endowed with such excellence of social conduct that he never turned down the request of anyone for help, never first let go the hand of anybody once he grasped it; he took compassionate care of orphans and supported widows, won over his neighbours through kindly treatment, attended to his poorest of companions in their sickness and gave them new heart by the charm of his comforting speech, so full of compassion and love. A poor old woman, who lived in Medina, used to sweep the Masjid-e-Nabawi, (the Prophet's mosque). When the Holy Prophet صلی اللہ علیہ وسلم did not see her for a few days, he enquired of companions whether she was in good health. The companions submitted that

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Writings of the Promised Messiah علیہ السلام



Reformer of the Fourteenth Century

When the thirteenth century drew to a close and the beginning of the fourteenth century approached, I was informed by God Almighty, through revelation that **I am the Reformer of the fourteenth century**. I received the revelation:

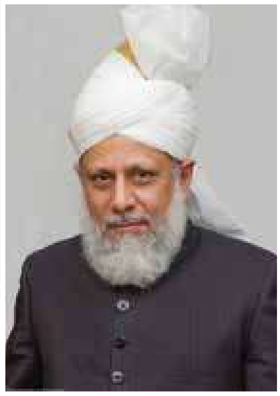
That is, God has taught you the Qur'an and has expounded its true meanings to you so that you should warn these people—who through generations of neglect and not having been warned have fallen into error of their evil end, so that the way of those offenders may be made manifest who do not desire to follow the right path after it has been openly declared. Tell them: I have been commissioned by God and am the foremost of believers. *[Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, pp. 201-202, footnote]*

According to His unchanging law that whenever darkness prevails, God Almighty attends to the support of the Muslims and appoints some special servant of His, who is chosen for the purpose of the revival of Islam and for the good of the people, this humble one has been raised at the turn of the century having been awarded the title of Mujaddid [Reformer of the age] by God Almighty. I have been granted such knowledge and resources for stamping out the evils that were spreading in the world as cannot become available to anyone unless these are bestowed by the special favour of God. *[Karamat-us-Sadiqin, Ruhani Khaza'in vol. 7, p. 45]*

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of people and the time was.....the end of the thirteenth and the beginning of the fourteenth century, then I—in obedience to this command—sent forth the call through written announcements and speeches, that I am that person, who was to come from God at the turn of the century for revival of the faith. The purpose was that I should re-establish the faith which had disappeared from the earth, and pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me and through the magnetic power of His hand. I was also destined to correct their doctrinal errors and to reform their conduct.

KEYNOTE ADDRESS BY HADHRAT KHALIFATUL MASIH V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز

At 15th Annual Peace Symposium on 17th March 2018



Leaving a Legacy for Future Generations

On Saturday, 17th March 2018, His Holiness, Hazrat Mirza Masroor Ahmadaba, the Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifah, delivered the keynote address at the 15th Annual Peace Symposium UK, hosted by the Ahmadiyya Muslim Community UK.

The event was held at the Baitul Futuh Mosque in London and was attend by over 550 non-Ahmadi guests, comprising government ministers, ambassadors of state, members of both Houses of Parliament and various other dignitaries and guests. The full transcript of the address delivered by His Holiness on this occasion is presented below.

"All distinguished guests, Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu – peace and blessings of Allah be upon you all.

First of all, I would like to thank all of our guests, for joining us here at our Annual Peace Symposium. For the past 15 years, the Ahmadiyya Muslim Community has been organising and hosting this Peace Symposium, for the sake of promoting world peace. Perhaps, some of you may question the benefit of us organising this event each year, given that the peace of the world, both in Muslim countries and elsewhere, has not improved at all during this time; rather, it has deteriorated. Much of the world has been gripped by increasing division, hate and injustice. Society has become polarised, wars have taken place, nations have threatened one another and inequality has intensified in both the developing and the developed world.

Given this situation, your question is quite valid; however, our faith demands us to try and urge people, in all parts of the world, whether rich or poor, whether powerful or oppressed, whether religious or irreligious, towards peace and justice. Hence, we will continue to play our role in making mankind realise its duty towards respecting and honouring basic human values. The core teachings of Islam are to fulfil the rights of our Creator and to fulfil the rights of our fellow human beings.

With these brief words of introduction, I now wish to take this opportunity to speak about some matters that I consider to be of great importance in these turbulent times.

In today's world, we often see the major powers and the international institutions make schemes or plans that are aimed at bettering the lives of people around the world. In recent times, one of the issues that many politicians and intellectuals have debated and campaigned about is climate change and specifically a reduction in carbon emissions. Certainly, striving to protect the environment and to look after our planet is an extremely precious and noble cause. Yet, at the same time, the developed world, and especially the world's leaders, should also realise that there are other issues that must be tackled with the same urgency.

People living in the world's poorest nations do not concern themselves with the environment, or the latest figures on carbon emissions; rather, they wake up each day wondering if they will be able to feed their children. Their economic plight is truly desperate and their poverty levels are far beyond our comprehension. For example, there are numerous countries where the majority of citizens do not have access to clean drinking water and are forced to survive by using dirty pond-water to fulfil their basic needs. Even that too is not easily available; rather, women and children have to travel each day, for miles on end, to collect water for their families, which they carry home in big vessels, balanced on their heads.

We must not consider such hardship as other people's problems. Instead, we must realise that the result of

such poverty has severe implications for the wider-world and directly affects global peace and security. The fact that children have no option, but to spend their days collecting water for their families, means that they are unable to go to school, or to attain any form of education. They are stuck in a vicious cycle of illiteracy and poverty that is seemingly endless and hugely damaging to society. Today, their poverty and hardship is compounded by modern technology, through which, even people living in war-torn or deprived parts of the world, are able to see the comfort with which people in developed countries are living and the opportunities that exist for them. Witnessing the great disparity in their circumstances, compared to others, is cultivating further agitation amongst the local people and these frustrations are being preyed upon by extremists, who entice the impoverished with financial reward and by promising a better life for their families. Similarly, the targeting of illiterate youth means that the extremists have free rein to radicalise and brainwash them. The extremists take advantage of the fact that the rulers of those countries have, more often than not, failed their people.

Most regrettably, the ruling classes, in war-torn or deprived nations, are more often concerned about preserving their own status and power, than helping alleviate the suffering of their people. The result is that those who have nothing, come to view their own corrupt leaders with contempt and see the world's major powers as the enemy. Tragically, we are seeing the horrific effects of this in Muslim countries as well, and it is after observing the desperate state of their countries of origin, that some Muslims brought up in the developed world have been radicalised and have perpetrated horrendous terrorist attacks here in the West.

Hence, I firmly believe that if we truly wish to protect our world and to ensure we leave behind a legacy of opportunity for those who follow us, it is essential that every effort is made to raise the standards of the developing world. Poor nations must not be looked down upon rather we should consider them as part of our family – our brothers and sisters. By helping the developing nations stand on their own feet, and by giving their people opportunities and hope, we will actually be helping ourselves and safeguarding the future of the world. Otherwise, we are already seeing that the poverty and destitution in the developing world is negatively affecting the rest of the world as well.

Furthermore, as a result of recent terrorist attacks and widespread immigration to the West, there has also been a dangerous rise in nationalism in many Western countries, evoking fears of the dark days of the past. It is particularly disturbing that far-right groups have become increasingly vocal, and have seen their membership rise and have even made political gains. They too are extremists, who seek to poison Western society, by inciting the masses against those who have a different colour of skin or who hold different beliefs.

In addition, the rhetoric of certain powerful world leaders has become increasingly nationalistic and belligerent, as they have pledged to put the rights of their own citizens above all others. I do not dispute the fact that it is the responsibility of governments and leaders to look after their own people and to protect their interests. Certainly, as long as the leaders act with justice, and do not infringe upon the rights of others, attempts to make the lives of their citizens better is a great virtue. However, policies that are based upon selfishness, greed and a readiness to forfeit the rights of others are wrong and a mean of sowing discord and division in the world.

Moving on, another issue is the international arms trade. Today, the world considers itself far more civilised than at any time in the past, yet in 2018, there are countries that are being demolished and annihilated by weapons that can only be categorised as inhumane. In countries like Syria, Iraq and Yemen, government forces, rebels and terrorist organisations are fighting one another. Despite their divergent interests, they all have one thing in common – that the vast majority of their weapons have been produced externally in the developed world. Quite openly and proudly, the major powers are trading arms that are being used to kill, maim and brutalise innocent people.

Regrettably, such nations are focused only on attempts to boost their economy and to maximise their nation's capital, without pausing for thought at the consequences. They desperately seek to attain the largest possible contracts to sell destructive weapons that, once fired, do not distinguish between the innocent and the guilty. They proudly sell weapons

that make no exception for children, women or the infirm. They shamelessly sell weapons that engulf and obliterate towns and cities indiscriminately. Whilst the economies of the selling countries may attain short-term benefit, their hands are covered in the blood of hundreds of thousands of people. Countless children are seeing their parents being killed in the most inhumane fashion and all they can do is wonder why their parents have been taken away from them. Thousands of women are left widowed, hopeless and vulnerable. What good can come of such devastation?

All I see is a generation of children being pushed into the arms of those who seek to destroy the peace of the world.

When a young child or a teenager, sees their parents taken away from them, in the most barbaric way, who can blame them for reacting? I mentioned before that extremists target those immersed in poverty and they are also targeting those children or youths who have been brutalised by war. They recruit such youngsters in the knowledge that their minds are not yet mature, and are easily manipulated, into seeking bloody revenge through terrorism. Instead of being in school, getting an education, so that they grow into decent, law-abiding citizens, the only education an entire generation of children is getting, is how to master grenades or rocket launchers, how to do suicide attacks and how to wreak havoc in the world. Moreover, some countries are unnecessarily involving themselves in conflicts taking place thousands of miles away, by deploying their own soldiers or by pounding foreign lands with airstrikes. In many instances, it seems that the world has not learned from its past mistakes. It is widely accepted that the Iraq War of 2003 was unjust and based on false pretences, whilst Libya has descended into chaos and become a hotbed of extremism, since Western powers took action there several years ago. Despite this, big powers have not learned a lesson from this. Cities and towns have been razed to the ground. Thousands of buildings have reverted to dust.

In the beginning, I mentioned that a major focus of the international community is climate change and a desire to keep the air that we breathe clean. Is there anyone who thinks that heavy bombardment has no effect on the atmosphere? Furthermore, if peace ever does prevail in the war-torn countries, their towns and cities will have to be rebuilt from scratch, and this in itself will be a huge industry that will cause an increase in harmful emissions and pollution. Thus, on the one hand, we are trying to save the planet, yet with our other hand, we are senselessly destroying it. In light of all of this, I firmly believe that world powers are being blinded by short-sightedness and tunnel-vision.

One of the main arguments made by those in favour of the arms industry is that procuring weapons is a means of deterrence and keeping the peace. However, we only have to switch on our televisions and watch the news for a minute to see that such arguments are misleading and patently false. Certainly, the thousands of innocent children who have lost their parents, or have lost their own limbs, will never be convinced by such logic, nor will the thousands of women who have been left widowed, or the millions of people who have been displaced from their homes. If we are to leave behind a legacy of hope for our children, and bequeath a peaceful world to our future generations, we, irrespective of our religion or beliefs, need to urgently change our priorities.

Instead of being consumed by materialism and a desire for power, every nation, whether rich or poor, must prioritise the peace and security of the entire world above all else.

Instead of embarking on an arms race, leading to death and destruction, we must join the race to save and protect humanity.

Instead of shutting down borders and ports in warring countries, causing for innocent children to be left starving and the sick being deprived of medical treatment, we must open our hearts to one another, knock-down the walls that divide us, feed the hungry and help those who are suffering.

In terms of political rivalries, the dispute between the United States and North Korea continues to threaten the peace of the world and any conflict between the two would also severely impact countries like South Korea, China and Japan. Whilst it is being said in the past few days that there has been a breakthrough, because the President of the United States has suddenly indicated his willingness

to meet the North Korean leader, still, there are no guarantees that peace will prevail. It is not even clear under what conditions they would meet, or where and when such a meeting would take place. Even if a deal emerges, God only knows how long it will last, as there is a great deal of hatred entrenched on both sides. The Iran nuclear deal of a few years ago is a case in point, whereby a negotiated agreement was reached between Iran and the West, but now, just a few years later, the deal hangs by a thread.

Hence, there are many issues that are precariously hovering just under the surface and any one of them could erupt at any time and the consequences do not bear thinking about. However, Islam teaches that peace can only be achieved when all traces of ill-will and malice are removed from a person's heart and replaced by a spirit of mercy, love and compassion for others.

Islam is often branded an extremist religion that incites violence, and it is also alleged that large numbers of Muslims are disloyal to their countries, or seek to spread disorder within society. However, I consider such allegations to be false and unjust. Even though so-called Muslim terrorists claim to act in Islam's name, I do not believe that we are witnessing a religious war; rather, the wars being fought and atrocities committed are only for geopolitical gains. The so-called Jihadi terrorists and extremist clerics serve only to tarnish the name of Islam and undermine the efforts of the vast majority of Muslims who are peaceful and law-abiding citizens. Unquestionably, from the outset, Islam has rejected all forms of extremism and the verses of the Holy Qur'an recited earlier tonight provide clear proof of this. These verses tell us that the early Islamic wars were fought in order to protect all religions and preserve the sacred principle of freedom of belief. The verses categorically mention churches, synagogues, temples and mosques to be saved.

This is a point I have made repeatedly, and I reiterate, that anyone who violates the universal values of freedom of belief and freedom of conscience, is far removed from Islam. Even within the Western media, there are publications that are accepting this and I commend them for standing up for truth and justice. For example, a column was recently published in The Guardian, in which the author writes:

'Muslim terrorism was never and, I would argue, still is not about furthering Islam. It was almost always about land rights, theft of natural and economic resources and global monetary policies that left entire populations in Muslim countries living in deprivation and destitution.'

These words accurately portray the reality of terrorism conducted by so-called Muslims. Furthermore, in a column published in a national newspaper, the journalist Peter Oborne provides compelling evidence that a significant number of Muslims are being radicalised, at least to some extent, as a result of the interference of certain Western intelligence agencies. In this regard, the journalist quotes a former British intelligence officer, who says:

'It is not right that, on one hand, domestic police services are straining every sinew to protect our societies by fighting terrorism, while, on the other hand, elements in our and America's security services, have been arming and training jihadists and colluding in terrorism.'

Furthermore, in an article published by The Boston Globe, Professor Jeffrey Sachs, director of the centre for Sustainable Development at Colombia University, states:

'The CIA toppled governments in the Middle East on countless occasions. Media pundits tended to overlook the US role in this instability."

Speaking in favour of multilateral peaceful solutions to conflict, Professor Sachs writes:

'The United States should immediately end its fighting in the Middle East and turn to UN-based diplomacy for real solutions and security."

There are many other columns published in recent times by non-Muslims that substantiate the fact that terrorist groups such as Daesh could not have thrived without external support. I am not saying that it is always wrong to intervene, but any action must be fair and proportionate and self-interest must be set-aside. Chapter 49, verse 10 of the Holy Qur'an states, that the objective of any intervention should always be establishing long-lasting peace and instructs Muslims to be just even with their adversaries. Thus, where Islam gave permission, as

a last resort, to the early Muslims to fight a defensive war, it also instructed them to fulfil the requirements of justice and to never be swayed by vested interests or to transgress once peace was established.

Certainly, this profound principle is just as beneficial today, both for Muslims and non-Muslims alike, that where force is required to stop an aggressor from inflicting cruelty, the action must remain proportionate and never enter the realm of seeking revenge or plundering the wealth of the vanquished. Once the aggressor returns to peace, they should not be deprived of their rights, or taken advantage of in any way.

Throughout his life, the Prophet of Islam صلی اللہ علیہ وسلم sought to bring people together in peace and was ever ready to forsake his own rights in favour of others. Many non-Muslim writers and academics, who have carefully studied Islam, attest to the fact that the Holy Prophet Muhammad صلی اللہ علیہ وسلم sought to unite communities and championed freedom of belief. For example, Peter Frankopan, a senior research fellow at the University of Oxford, has mentioned the Holy Prophet صلی اللہ علیہ وسلم in his book, "The Silk Roads". The author explains how the Holy Prophet Muhammad صلی اللہ علیہ وسلم sought inter-faith harmony and dialogue and worked closely with the Christian and Jewish communities of the time.

He speaks of the 'common ground' between the religious communities in that era and of how the message of the Holy Prophet صلی اللہ علیہ وسلم was one of 'conciliation'. In one passage, the author refers to the period when the Prophet of Islam صلی اللہ علیہ وسلم was appointed as the administrative leader of the city of Madinah. He writes:

"Leading Jews in the town [Madinah] pledged their support to Muhammad in return for guarantees of mutual defence. These were laid out in a formal document that stated that their own faith and their possessions would be respected now and in the future by Muslims."

He further writes:
'Muhammad and his followers went to great lengths to assuage the fears of Jews and Christians as Muslim control expanded.'

Thus, the truth is that Islam has always been diametrically opposed to any form of terrorism or extremism. Furthermore, whilst I accept that the evil acts of some Muslims have greatly damaged society, I do not accept that it is only Muslims who are to blame for the volatility of today's world. Many commentators and experts are now openly saying that certain non-Muslim powers and groups have also played a role in undermining peace and social cohesion.

Suffice to say, that now is the time that humanity distanced itself from the notion, that only Muslims are to blame for the problems in the world.

Furthermore, it is also high time, that instead of prioritising the advance of their political parties or governments, our leaders prioritise the future peace and prosperity of humanity.

This is the way to bring about true peace in the world.

At a broader international level, we must recognise the fact that force rarely leads to any long-term benefit. Thus, when dealing with North Korea, Iran or any other country, the major powers should proceed with caution and wisdom and endeavour to listen to the concerns of each party. As one columnist I quoted mentioned, world powers should pursue diplomacy and prioritise de-escalation in tensions. They should strive to negotiate peace deals and agreements that are not biased in favour of one side, but that address the concerns of all sides. Furthermore, once peace is achieved, we should let go of any past enmities or hatred and march forward together with a spirit of mutual respect and regard.
Certainly, it is my firm conviction and belief that the single greatest example of forgiveness, benevolence and mercy in the history of mankind is the blessed example of the Founder of Islam, the Holy Prophet Muhammad صلی اللہ علیہ وسلم. For thirteen years, he and his followers, were subjected to the most brutal persecution imaginable and were driven out of their homes and forced to migrate from the city of Makkah. During that period, the Muslims were brutally martyred, physically and mentally tortured and subjected to the harshest possible social deprivation.

Muslims were forced to lie directly upon burning coals for long periods. Muslim women had their

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LIFE OF THE PROMISED MESSIAH عليه‌السلام

By Hadhrat Mirza Bashir Ahmad رضي‌اللّٰه‌عنه

KINDNESS AND COMPASSION FOR FELLOW HUMAN BEINGS

By the grace of God, I now come to the third part of this subject, which pertains to the kindness and compassion which the Promised Messiah had for all human beings and God's creatures. I selected these three headings for dealing with this subject namely, Love of god, Love for the Holy Prophet, and kindness and compassion for fellow human beings, because these aspects represent the essence of our faith; and because they form the central point of the belief mind and character of every true Muslim. In fact, even for judging the character and personality, and the spiritual eminence of a Muslim appointed by god to any spiritual eminence of a Muslim appointed by God to any spiritual mission, we have no better criterion than this that he should have a deep and strong graft with the Supreme Being, who is the source of all life; secondly, love for the person and mission of the Apostle of Allah should form the basis of all his spiritual experience and endeavour; and, thirdly, his heart should be brim-full of kindness and compassion for all creatures of God. There three aspects are the unfailing characteristics of all those people who attain to perfection in the ways of piety and virtue.

1

Pertaining to the Promised Messiah's kindness and compassion for fellow human beings, the first thing which comes to my mind is the pledge he took, under Divine command, from everyone who accepted his claim and joined the Movement- the pledge of Baiat which forms the bedrock foundation of the entire structure of the Ahmadiyya Movement. This pledge has ten clauses, and is well known to all and sundry, having been published very early in the history of the Movement, and continually in circulation among the members of the movement, as well as outside the movement. Under clause Four and Nine of this pledge the Promised Messiah enjoins everyone who joins the movement to promise that "Generally speaking, in the case of all creatures of God, and especially in regard to the Muslims, he should pledge that he would exercise the fullest care lest under the influence of some human passion he should do harm of any kind, either with his tongue, or hand, or in any other way." And similarly: "That solely and purely for the sake of God, he would always keep himself occupied in the ways of love and sympathy for the creatures of Allah in general; and as far as it might lie in his power, he would strive, with all his faculties, and other blessings he has received from God, to be of benefit for all fellow human beings."

(Ishtihar takmil-i-Tabligh, dated January 12, 1889)

This is the pledge which forms the door of entry into the movement and it was, given this position by the Promised Messiahعليه‌السلام under a Divine command to this effect- a pledge without which no true Ahmadi can look upon himself as being an Ahmadi at all. Now we shall here do well to pause for a moment, and to ponder deeply over the matter. Where a teacher and religious reformer lays the foundation of entry into his movement, and of spiritual contact with himself, on this that anyone who takes Baiat at his hand would treat all human beings with kindness and sympathy would strive to be of benefit to them in every possible way, and would in any case, refrain from doing them harm of any kind, it goes without saying that the personal example of such a teacher and reformer in all these respects should be of a very high order. And here in the case of the Promised Messiah عليه‌السلام, we find that it was really so. Often and often he used to say that he was not the enemy of anyone at all in the world; that his heart was always brim-full of love and sympathy for mankind. For instance, in one place he writes:

"I desire to make it plain to all Muslims, Christians, and Hindus, and Aryas, that in the whole world I

look upon no one as an enemy. For all mankind I have love of the same kind as a kind and loving mother has for all her children, in fact even more than that. I am enemy only of those false beliefs which are an outrage against Truth. Sympathy for all mankind I look upon as a moral obligation, a duty; and my principle is to abhor all falsehood, shirk, (i.e. setting up gods with God) oppression, evil and immorality."

(Arbaeen, No.1, page 2)

2

We should carefully remember that this claim was not a mere empty boast; it is a fact that every moment of the Promised Messiah's عليه السلام life was spent for the benefit of mankind, and those around him wondered and marvelled at the excellence and height of his morals that even his worst enemies he loved as a mother loves children. For instance, Hadhrat Maulvi Abdul Karim, who was a man of learning and fine perception and had his residence in a portion of the home of the Promised Messiah عليه السلام, related that once during the days when plague was raging all over the country, claiming thousands of victims, he once heard the Promised Messiah عليه السلام praying most fervently in absolute privacy. Writes Maulvi Abdul Karim:

"During the time the Promised Messiah عليه السلام was offering this prayer, there was such fire and pain and distress in his voice as to make the heart of anyone who heard melt in such torture of mine as if a woman were crying in the throes of delivery. On trying to catch the words, I found he was praying for mankind to be delivered from the curse of the raging plague, and he was saying: "O God, if all these people perish in the chastisement of this plague, then who would be left to worship Thee."

(Seerat Masih-i-Mauood, Shamail-o-Akhlaq Part III, by Sh. Yaqoob Ali Irfani)

One needs to pause here for a moment and to reflect. A scourge was on the people of their transgressions and denial of the Reformer from Allah- a scourge which in fact was a visitation brought down in accordance with a prophecy in support of his claim- a prophecy of which any seeming flaw in fulfilment would have created doubts in regard to the truth of his claim. But even then the thought of the suffering being endured by the people was making him extremely restless and uneasy; and in mental pain he was addressing himself to God in prayer to deliver His creature from this calamity; and to open up some other way for them to save their faith, and their soul.

3

Even more notable is the state of mind of the Promised Messiah عليه السلام when the prophecy in regard to Pundit Lekh Ram's death came true, fulfilled in the most clear manner. On the one hand the Promised Messiah عليه السلام was glad that the prophecy had been fulfilled, and a great sign witnessed by mankind in support of the truth of Islam; but at the same time he was heavy at heart at the tragic end of Pundit Lekh Ram, at his failure to see the light. These are the words of the Promised Messiah عليه السلام in this connection: "The condition of my heart and feelings is very peculiar at this moment. I have a feeling of pain and gladness at one and the same time. Pain because I feel that of only Lekh Ram had repented, if not much, to this extent alone as to refrain from foul abuse, I swear by Allah that in that case I would have prayed to God, and I am full of hope that he would then have survived the worst wounds"

(Siraj-i-Muneer, pg24)

4

At one juncture some Christian missionaries brought an entirely false charge of attempted murder against the Promised Messiah عليه السلام. Dr Martin Clarke was the foremost among these missionaries. But Allah opened the eyes of the court of justice to the truth of the matter, and from this accusation, to prove which the Aryas and some Muslim opponents of the Promised Messiah عليه السلام, as well, did their level best to humble the Promised Messiah عليه السلام by securing his conviction, he was acquitted with honour. When the judgment was announced, the District Magistrate, Captain Douglas, who later rose to the rank of Colonel, and who died only recently, addressed himself to the Promised Messiah عليه السلام, and asked: "Do you desire that Mr Clarke should be prosecuted for bringing this false charge against you? If you want to do so, you have every right under the law. But without the slightest hesitation the Promised Messiah عليه السلام replied that he had no wish to do so in any earthly court, for he knew he would be vindicated in heaven."

(Seerat Masih-i-Mauood, by Irfani. Pg107)

5

Maulvi Muhammad Husain of Batala, chief of the Ahl-e-Hadith sect, is very well known for his bitter opposition to the Promised Messiah عليه السلام. In his youth he had been a fellow student with the Promised Messiah عليه السلام, and had been one among his close friends. When the Promised Messiah عليه السلام brought out his first book namely, Braheen-i-Ahmadiyya, Maulvi Muhammad Husain, reviewed the publication in the most glowing terms. In fact, he wrote in plain words that during the last thirteen hundred years, in the history of Islam, no other book of such grandeur had been written. However, when the Promised Messiah عليه السلامput forth his claim that he was the expected Reformer of this age, Maulvi Muhammad Husain turned into a bitter and implacable opponent. He issued a decree of Kufr against the Promised Messiah عليه السلام and called him an imposter (Dajjal), and fanned a fire of hatred against him all over the country. He also went to the extent of appearing as a witness against the Promised Messiah عليه السلام in the case instituted by Dr Clarke. The Promised Messiah's عليه السلام counsel, Maulvi Fazl Deen, not himself an Ahmadi, desire during cross-examination of the witness to ask him certain questions which threw humiliating reflection on his parentage, intending thereby to damage his reliability as a witness. But the Promised Messiah عليه السلام very firmly stopped him, hurriedly raising his hand to the lips of the counsel, in his anxiety lest some of the deadly words drop from his mouth. At a time of extreme danger to his own life and honour, the Promised Messiah عليه السلام thus behaved with exemplary forbearance and kindness towards a bitter enemy by not allowing his counsel to ask some searching questions in regard to the position and reliability of an important prosecution witness. Maulvi Fazl Deen the counsel in question, was naturally most deeply impressed by the extraordinary magnanimity shown by the Promised Messiah عليه السلام; and in after years he often used to refer to the matter in terms of the greatest admiration and wonder. Further, it might be noted here that this is the same Maulvi Muhammad Husain in regard to whom the Promised Messiah عليه السلام says in a couplet: "With your own hands You cut down The Tree of Friendship We had cultivated in our bosoms When we were young but my heart, in any case, Is not one ever to be guilty of a default in a matter pf loyalty and love!"

6

In the matter of friendship and loyalty the heart of the Promised Messiah عليه السلام was, in fact, the bearer of unparalleled feelings and emotions. He was never the first to sunder, or weaken, any old relationship; and in all circumstances he most beautifully fulfilled all obligations which developed on him in friendly relationships. Maulvi Abdul Karim, who was one of his very close disciples, relates in this connection: "The Promised Messiah عليه السلام on day said: my creed and my principle is that where a man develops a tie of friendship with me, I honour that tie to such an extent that no matter what kind of man he turns out to be, I cannot cut myself away from him. Of course where a man cuts himself away from us, we cannot do anything. Otherwise my religion is this that even if I find a friend of mine dead drunk, lying in the street in that condition, without fear of any kind of blame attaching to my action, in any one's eyes, I would carry that friend home. He continued that a pledge of friendship is a very precious jewel which should not carelessly and thoughtlessly be lost or wasted; and no matter how unpleasant a situation was created by a friend, we should always deal with him with the greatest forbearance and understanding." *(Seeratul Mahdi Part II, pg. 93)*

With reference to this report, Hazrat Maulvi Sher Ali, who was a very devoted Companion of the Promised Messiah عليه السلام said that on this occasion Hadhrat Ahmad also remarked that in case such a man was found lying dead drunk, he would carry him and try to bring him to his senses, but before the man regained consciousness, he would quietly slip away, so that the man should not feel embarrassed and ashamed at having been found in such a deplorable condition.

This should not be taken to mean, however, that one should take evil-doers and drunkards for friends. The idea is that after a man has been accepted in friendship and he falls into weakness and becomes addicted to some bad habit, a sense of loyalty to the old friendship demands that he should not be shunned and abandoned for the future; rather, an attempt was to be made to bring about a reformation in him. The Ahmadis, who claim to follow Hazrat Ahmad, should here take stock of themselves to see whether or not they stand on the moral heights pointed out by these

reports. And it is also to be borne in mind that the pledge of Ahmadiyyat is deeper and firmer, and stronger, than that of a friendship of any other kind. The Holy Prophet صلى الله عليه وسلم put the same idea very beautifully, though in different words. He said: 'Help thy brother in faith irrespective of whether he is the transgressor or the one who is transgressed against." *(Bukharee)*

The Companions of the Holy Prophet asked: "O Prophet of God, we know what it is to help one who is the oppressed party; but how can we help the oppressor?" The Holy Prophet replied that the way to help an oppressor is to check him in his oppression, but the bond of brotherhood was to be honoured in any case.

7

In Qadian there was a Hindu gentleman, Buddha Mal by name. He was an Arya Samajist of a very fanatical type, and he was always prominent in his opposition to the Promised Messiah عليه السلام. With the intention that a prophecy of the Holy Prophet may be fulfilled when the Promised Messiah عليه السلام laid the foundation of the minaret *(in the Masjid-i-Aqsa)* of Qadian, the Hindus of the town sent a complaint to the district magistrate that the erection of this structure was objectionable since it would expose to view the privacy of their homes and their womenfolk. This was on the face of it a silly and frivolous objection for in the first place a view obtained from the top of such a high minaret it was not possible to see clearly into individual surrounding homes, so as to recognize anybody. Secondly, the disadvantages and inconvenience, if any, was equal for the Ahmadis themselves and others. In fact, the minaret affected the Ahmadis more than other, for it was located in Ahmadi locality. In routine disposal, however, the district magistrate sent the complaint for inquiry to the Magistrate under him in whose area Qadian was situated, and the official came to Qadian for the purpose, and spoke to the Promised Messiah عليه السلام in regard to the manner. Hadhrat Ahmad explained that the underlying idea was not to build a minaret for any purpose of entertainment, or as a place of recreation. The motive was religious to fulfil a prophecy of the Holy Founder of Islam, and to give the Call of Prayer from an elevated position, so that the voice should carry farther. Further, Hadhrat Ahmad said that some light was also to be installed at the top from which the neighbourhood would derive benefit. The magistrate on this occasion pointed to the Hindus, who were also present and said that these people had sent up a complaint that the minaret would expose the privacy of their homes to view. The Promised Messiah عليه السلام replied that the objection could obviously have no weight, since the disadvantage, if any, was equally applicable to the homes of the Ahmadis as well; and he explained that the complaint had been motivated only by the desire to oppose him and cause him annoyance. Here the Promised Messiah عليه السلام pointed out to Lala Buddha and said: "Here is Lala Buddha Mal, please ask him if there has been any occasion where I could be of any service to him but failed to oblige him; and whether there ever has been any occasion when he had it in power to harm me in some way but he refrained from doing so." Hadhrat Hafiz Raushan Ali, who was a very learned scholar and a member of the movement, reports about this occasion that at the moment Buddha Mal hung down his head in shame, and did not have the courage to look either the Promised Messiah عليه السلام or the magistrate in the face; and this incident furnishes a glorious instance of the Promised Messiah's عليه السلام kindness and compassion even for his worst enemies.

8

Most old members of the Ahmadiyya Movement know about the two cousins of the Promised Messiah عليه السلام, Mirza Imam Din and Mirza Nizam Din. On account of their irreligious temperaments, and their worldly ways, both were bitterly opposed to the Promised Messiah عليه السلام. In fact, they were really enemies of Islam itself. Simply to annoy the Promised Messiah عليه السلام, they, on one occasion, raised a wall right in the passage to the mosque near to his home. This caused a great deal of inconvenience to those desirous of going to the mosque and to those coming to see the Promised Messiahعليه السلام, imposing a serious hardship on the small Ahmadiyya community of Qadian of those days, reducing them virtually to a state tantamount to imprisonment. After taking legal opinion, a case had at last to be instituted at the District Civil Court, and the litigation dragged on for a long time. Eventually, in accordance with glad tidings conveyed to the Promised Messiah عليه السلام in Revelation, the case was won by the Promised Messiah عليه السلامand the wall was demolished by an order of the court.

Subsequently, the Promised Messiah's عليه‌السلام legal representative took steps, without his approval, or even without informing him to obtain a decree of costs and an order of confiscation of property in execution thereof. Mirza Nizam Din, who, at the moment, did not happen to have money ready to ward off confiscation of property, approached the Promised Messiah عليه‌السلام, writing to him in a spirit of extreme humility, and also sent word to him that he should not drag his brothers into such disgrace. When the Promised Messiah عليه‌السلام came to know of this, he censored his legal representative for taking these steps without his prior approval, and directed that execution of the decree of costs should immediately be stopped; and he also wrote to his cousins giving them the assurance that the execution of the order would be stayed at once, and that all these steps had been taken without obtaining his permission.

(Seerat Masih-i-Mauood, by Irfani pg115- 119)

Here I may be pardoned of I pause for a moment and ask friends to think over the matter a little. The bitterness and opposition of the co-relatives of the Promised Messiah عليه‌السلام had reached the extreme limit. Simply to cause vexation and inconvenience to the Promised Messiah عليه‌السلام, and to his handful of followers (for they were only a handful in those early days), they prepared a dangerous plan and carried it out. In the course of the proceedings they did their best to obtain a judgment in their own favour by hook or crook. But when they failed utterly in this part of their plan, and when the court awarded costs to the Promised Messiah عليه‌السلام, they came running to him, asking for mercy. Even though they were aggressor, they complained that an intolerable burden had been thrown on them in the form of the decree of costs. The Promised Messiah عليه‌السلام, although he was aggrieved injured part, immediately expressed his regrets that the decree in question had been obtained without his approval, and that its execution had been stopped. Now any one can see that in reacting thus the Promised Messiah was only walking in the steps of his master, the Holy Prophet Muhammad صلى‌الله‌عليه‌وسلم, who after the conquest of Mecca said to his defeated enemies: "Go your way: you are free, have no desire to call you to account for your misdeeds, or to place any imposition on you."

(Bukharee, and Zurqanee, and Tareekhul Khamees)

9

And for his friends, devotees, and servants, the Promised Messiah عليه‌السلام was kindness and compassion, and forgiveness personified. In his Seerat Masih-iMauood, Maulvi Abdul Karim relates an incident which throws light on the kindness and consideration with which the Promised Messiah عليه‌السلام treated Hadhrat Maulvi Noor-ud-Din who later became the first Khalifa. Maulvi Abdul Karim Sahib writes: "The Promised Messiah عليه‌السلام was writing the Arabic portion of his book the Aeena Kamalat-I-Islam. Two sheets of a large size from this manuscript the Promised Messiah عليه‌السلام handed over to Hadhrat Maulvi Noor-ud-Din, to be returned to him (Hadhrat Maulvi Abdul Karim) for translation into Persian. It was a piece of writing composed under divine inspiration, so that the Promised Messiah عليه‌السلام took great pride in its clear, vigorous and masterly style of expression. But by some mischance Hadhrat Maulvi Noor-ud-Din happened to drop it somewhere and it was lost. Since the Promised Messiah عليه‌السلام in those days used to send the fresh portion of the manuscript to be translated into Persian every day, the unusual delay in the day's portion reaching me made uneasy, and I mentioned the matter to Maulvi Noor-ud-Din. The words were hardly out of my mouth when all colour ebbed away from his face, for he immediately recollected that the material had been lost somewhere. A very diligent search was then made in every possible place, but the missing two sheets were nowhere to be found. When finally, news of the loss reached the Promised Messiah عليه‌السلام, he at once came out, smiling and in excellent spirits. Instead of giving expression to any kind of displeasure at the carelessness which had caused the loss, he expressed genuine and deep regret the incidental loss had caused anxiety to Maulvi Noor-ud-Din Sahib. And he added that it was his conviction that Allah would enable him to reproduce the same material in better words and better form than before".

(Seeratul Mahdi, Part I, pg.278-279)

This revealing incident throws light on two aspects of the Promised Messiah's عليه‌السلام mind and character, his extraordinary solicitude and compassion for his friends; and his unusually firm faith in divine help and succour. Here was a case of certain amount of carelessness on the part of Hadhrat Maulvi Noor-ud-Din Sahib. But

in his compassion, the Promised Messiah عليه‌السلام was grieved at the anxiety the loss had caused to his devotee, Hadhrat Maulvi Noor-ud-Din. And his confident reliance on divine help was so firm that even at the loss of a piece of writing of such extraordinary excellence, he remarked with sublime unconcern that this was no matter for any kind of anxiety, since he was sure Allah would enable him to recreate the material in better form and better words. This extraordinary solicitude and compassion for his friends, this depth and firmness of faith and reliance in divine help, this fortitude and forbearance is certainly not to be met with except in those two are the anointed of God.

10

A near relation of our maternal grandfather, Hadhrat Meer Nasir Nawab, came to Qadian and stayed here for some time in the days of the Promised Messiah عليه‌السلام. Once during the cold months, grandfather sent him an old coat of his to serve as some protection against the weather. But seeing that the coat was an old one, the young man returned it, with an expression of displeasure and contempt saying that he would not wear the cast off clothes of other people. Now it so happened that the Promised Messiah عليه‌السلام say the maid-servant who was returning to the Meer Sahib with the coat, and asked her whose coat it was she was carrying. She replied that Meer Sahib had sent it as a gift for his relation, so and so, but the latter had returned it with contempt because it was an old garment. There at the Promised said to her: "Do not take it back to Meer Sahib, for it would hurt his feelings. Give it to me, and I shall wear it myself. You can go and tell Meer Sahib that I have kept it for my own use" This incident illustrated with graphic effect the extreme consideration and solicitude which the Promised Messiah عليه‌السلام had for the feeling and susceptibilities of others. In this case he kept for his own use an old coat which a man in need of it had disdainfully rejected; and, as he himself explained to the maid servant in question, his motive in doing so was to soften for Meer Nasir Nawab the shock he was likely to get when he found that his young relation had disdainfully rejected his gift. Another point on which this incident throws light is the great simplicity of mind and manners which characterized the Promised Messiah عليه‌السلام a mind and manner in which there was no trace of any such thing as personal vanity. He saw no harm in wearing an old coat which a needy person refused to make use of because he had thought it would be beneath his dignity to do so.

11

A very important part of the personality and manners of a man lies in his attitude and behaviour towards his own wife. The Promised Messiah عليه‌السلام was a perfect example of the famous saying of the Holy Prophet Muhammad; "The best among ye is the one who is best in his treatment of his wife." *(Tirmadhi)*

It was a general impression among the members of the Movement that the Promised Messiah عليه‌السلام was very kind, considerate, and lenient towards his wife. Hadhrat Mufti Muhammad Sadiq, who was a prominent member of the Movement, well known to most people present here, once had some unpleasantness with his wife, who spoke about the matter to a wife of Hadhrat Maulvi Abdul Karim, with the intention that in this way the matter might come to the notice of our mother Hadhrat Amman Jaan, and the Promised Messiah عليه‌السلام himself. Maulvi Abdul Karim was an extremely intelligent man, with a fine sense of humour. When he came to know of the matter, he said to Mufti Muhammad Sadiq: "Hurry to make peace with your wife. Do not realize that the present is the reign of a queen."? There was a double and humorous meaning in this point, the inner implication of the intended reference to Queen Victoria was a suggestion that he should with kindness and consideration, readjust his attitude to his wife was extremely gentle and that he generally accepted her advice in such matters. Mufti Muhammad Sadiq then made up with his wife, and the passing unpleasantness in his home thus became the basis for tranquillity and joy for the future."

(Seeratul Mahdi, part II, pg102)

12

Attitude towards one's guests is also in an important part of a man's character. In this connection, I would content myself with a passing reference to only one small but significant incident. Saithi Ghulam Nabee was an Ahmadi with a noble nature and great humility of mind. He was a native of Chakwal, but had a small business in Rawalpindi. He related to me that once he came

to Qadian to see the Promised Messiah عليه السلام. "It was winter time, and there was some drizzling rain. I reached Qadian in the evening, and after a meal I went to bed, when the night was far advanced, about 12 o'clock, someone knocked at the door when I was sleeping, and I opened the door to find the Promised Messiah عليه السلام standing there, with a glass of hot milk in his hand, and a lantern in the other. I became a little nervous and agitated on seeing him standing at the door like this, but with great politeness and consideration he said to me: 'This milk came from somewhere, and it occurred to me that I should bring it for you. Please drink it. Perhaps you are accustomed to a glass at bedtime." Saithi Ghulam Nabee used to say that tears of deep emotion and a kind of joy welled up in his eyes at this extraordinary sublime of morals and the hospitality of this chosen one of God that even in serving his own humble servants he found such joy, and was prepared to put himself into hardship in order to give them comfort."

(Seeratul Mahdi, Part III)

13

Let us now turn to the Promised Messiah's عليه السلام solicitude for the poor, the needy and the beggar. Once it so happened that a poor woman stole a quantity of rice in his home, but was detected red-handed, and there was some hubbub over the incident. The Promised Messiah عليه السلام, who had been working in his room, heard the noise, and came out to inquire what the matter was. Then he noticed a very poor woman standing with a small bundle in her hand. When the story was related to him, and when he saw the miserable plight of the poor woman, he was great touched and said: "She seems to be hungry and she is very poor, Giver her some rice and let her go; learn to overlook the faults of others, as does our God in heaven."

(Seerat Masih-i-Mauood, by Irfani)

Lest someone hastily rise to the conclusion here that this was a sort of encouragement of theft, let me explain here that the rice involved was the property of the Promised Messiah عليه السلام, and the guilty woman was hungry and destitute. So when the Promised Messiah عليه السلام ordered that some rice should be given to her, he was not encouraging thieving, but only wanted to give food to a hungry and needy person who was in distress from poverty. It is well established on the basis of Hadeeth that in circumstances of this kind, where the culprit was a poor man or woman, and stole a quantity of food, the Holy Prophet صلى الله عليه وسلم did not consider the case as one of theft, and was disposed to overlook the weakness displayed.

14

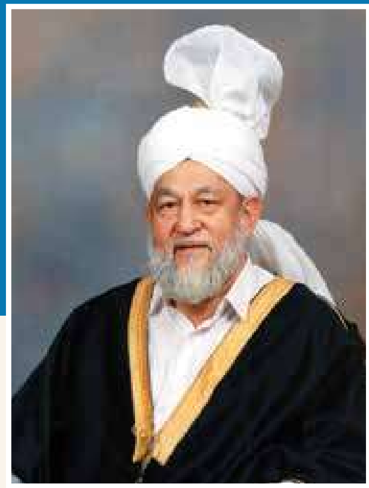
And last of all I finished this discussion with a somewhat comprehensive note on the subject written at my request a long time ago my maternal uncle, Hadhrat Dr Meer Muhammad Ismail. In the course of this article he wrote: "The Promise Messiah was very gentle and mild of heart and temperament, merciful and magnanimous, very hospitable, the most courageous among men. In times of hardship and trial, when the hearts of others sank in their breasts, he marched forward fearless like a lion. Forgiveness, overlooking the faults of others, liberality, humility of mind, loyalty, simplicity, love of God, love for the Holy Prophet, respect for those holy persons eminent in the history of Islam, sanctity of commitment, beauty in actual daily life, dignity, jealous regard where a point of honour was involved, right resolve, a smiling face and an open brow- these were the most prominent traits of his character and personality. I first saw the Promised Messiah عليه السلام when I was a child only two or three years old. And he disappeared from my view in death when I was a young man of 27. But most solemnly I go on oath before God that in all my life I have never seen a man better in morals than he, more virtuous, more full of kindness and compassion and solicitude for the welfare of others, more full of love for God and His Apostles. Indeed, he was a light which shone in this world for the benefit of mankind, and he was like the gentle and fruitful rain which comes down after difficult years of dryness and enriches the earth."

(Seeratul Mahdi, Part III, concluding note)

And this is exactly my own impression, as an observer in my own place; and on this note I close. May the choicest peace and blessings of Allah be upon him and his master, the Holy Prophet Muhammad صلى الله عليه وسلم.

Social Peace

By Hadhrat Mirza Tahir Ahmad (Khalifatul Masih 1V)



Islamic Social Climate

Part 3

Islam, on the other hand, designs to create a climate, which is as different from the one described above, as spring is from autumn. Within the Islamic concept of society, Islam moderates, disciplines and trims natural desires which, if left uncontrolled, would play havoc with the gamut of human emotions. It discourages or prohibits the fulfilment of desires which can, in the final analysis; result in more misery than pleasure in the society.

At the same time, Islam cultivates new tastes and develops the ability to derive pleasure and satisfaction from acts which may appear colourless, insipid and tasteless to the uncultured and untrained. Tastes are modified and coarse sensual cravings are trained and refined and turned into aspirations for the sublime.

But the question is how can we determine that the prevalent and contemporary social trends are unhealthy for a society? To me, the answer seems to be a simple one. The health of a society should be judged by the same symptoms as the health of an individual. When someone is in pain, restless, abnormal or sub-normal in his reactions or when anxiety seems to displace one's content and peace of heart and mind, it does not require an exceptionally wise man or highly proficient physician to adjudge or diagnose such an unhealthy person as being seriously ill. All these symptoms are manifest in contemporary society.

How true were the words of Jesus عليه السلام when he said:

By their fruits you will recognise them. Never do people gather grapes from thorns or figs from thistles; do they? Likewise every good tree bears fine fruit, but every rotten tree produces worthless fruit; a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit.

(Matthew 7: 16-18)

People are crying themselves hoarse against the bitterness of the fruit today, but somehow they do not want to replace the tree with a better one. They fail to see that it is not the tree which is at fault or the fruit it bears.

The Islamic social order stands for the uprooting of the evil tree and the planting of a healthier one instead.

According to the Holy Quran, when Adam عليه السلام was forbidden to eat the fruit of the tree, this is precisely what was meant:

اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَآءِ ۝ تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۭ بِاِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ

Dost thou not see how Allah sets forth the similitude of a good word? It is like a good tree, whose root is firm and whose branches reach into heaven. It brings forth its fruit at all times by the command of its Lord. And Allah sets forth similitudes for men that they may reflect.

(Ch.14Ibrahim:25-26)

Here, the tree is just a symbol. The Quran clearly speaks of an unhealthy philosophy as against a healthy one in the same symbolic language. The evil tree and the condition of the disbeliever are described in the next two verses:

وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ۨاجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ۝ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ

وَيَفۡعَلُ اللّٰهُ مَا يَشَآءُ ۚ وَيُضِلُّ اللّٰهُ الظّٰلِمِيۡنَ ۙ فِى الۡحَيٰوةِ الدُّنۡيَا وَفِى الۡاٰخِرَةِ

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability. Allah strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter, and Allah lets the wrongdoers go astray. And Allah does what He wills.

(Ch.14: Ibrahim: 27-28)

The "word" is used in this context in the connotation of a philosophy, system, and order just as the same word is also used in its much wider connotation in the opening verse of John:

In the beginning the Word was and the Word was with God, and the Word was God. (John 1:1)

Evil philosophies and orders are bound to meet the fate of an evil tree which fails to pass the test of survival of the fittest and is ultimately uprooted and tossed from place to place by the raging tempest.

On the other hand, the example of a healthy system and order of things is like that of a healthy tree which is firmly rooted in this earth but whose lofty stems and twigs reach out into a pure heavenly atmosphere. It is nourished by heavenly light and it bears good wholesome fruit in every season. The Holy Quran describes the believers as having a firm belief in God; their entire ethical and moral structure is securely and firmly founded in this belief. This gives a quality of absoluteness to the Islamic concept of morality and ethics, which does not permit discrimination on any known plane of social, religious or racial divisions.

The guiding principle applicable to all human activity is expressed in the following verse of the Holy Quran:

وَلِلّٰهِ غَيۡبُ السَّمٰوٰتِ وَالۡاَرۡضِ وَاِلَيۡهِ يُرۡجَعُ الۡاَمۡرُ كُلُّهٗ فَاعۡبُدۡهُ وَتَوَكَّلۡ عَلَيۡهِ ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعۡمَلُوۡنَ

To Allah belong the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy faith in Him alone. And thy Lord is not unmindful of what you do. (Ch.11: Hud: 124)

Likewise:

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىۡ خَلَقَ السَّمٰوٰتِ وَالۡاَرۡضَ فِىۡ سِتَّةِ اَيَّامٍ ثُمَّ اسۡتَوٰى عَلَى الۡعَرۡشِ ۚ يُغۡشِى الَّيۡلَ النَّهَارَ يَطۡلُبُهٗ حَثِيۡثًا ۙ وَّالشَّمۡسَ وَالۡقَمَرَ وَالنُّجُوۡمَ مُسَخَّرٰتٍۭ بِاَمۡرِهٖ ؕ اَلَا لَـهُ الۡخَـلۡقُ وَالۡاَمۡرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الۡعٰلَمِيۡنَ

Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds. (Ch.7: Al-Araf: 55)

All Islamic philosophies start and end with the absolute authority of God, the Lord Creator of the universe.

Fundamentals of an Islamic Society

The Quranic verse, which is most central to this issue, is as follows:

اِنَّ اللّٰهَ يَاۡمُرُ بِالۡعَدۡلِ وَالۡاِحۡسَانِ وَاِيۡتَآىِٕ ذِى الۡقُرۡبٰى وَيَنۡهٰى عَنِ الۡفَحۡشَآءِ وَالۡمُنۡكَرِ وَالۡبَغۡىِ ۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُوۡنَ

Verily God enjoins justice, and more than justice; to give people more than their dues—and to serve humanity with beneficent treatment as if they belong to you (like your near, kith and kin) and God prohibits the display of evil, as observed nowadays so often on television, radio and streets of many societies of the world—and forbids all that is considered wrong not by religions but by human conscience, and everything that leads to 'rebellion' and chaos. God admonishes you— may you benefit from this admonishment. (Ch.16: Al-Nahl: 91)

The first part of this verse is applicable more to the economic sphere than the social order. It paints a clear image of the Islamic concept of justice, fair play and benevolence in treating the less fortunate sections of society. The second part applies to the social image of a society, which Islam is committed to create.

In this part, God forbids all that is considered

wrong by universal standards, like indecent behaviour, affront, insult and indeed all social evils which, without reference to any religious teachings, are condemned by the general consensus of human society at large.

Similarly, Islam strictly rejects and condemns every tendency, behaviour and attitude, which may lead to disorder, 'rebellion' and violence. The word rebellion should be understood in the connotation of any unjustified attempt to overthrow an established order. But that is not all. Whenever the Arabic word *Baghyi* is used in the Holy Quran, it is applicable not only to an armed or political uprising but also to a rebellion in society against its noble traditions, ethical standards, religious teachings and moral value.

In the end, a society is clearly warned that this admonition is for man's own benefit. This completes the picture of the essential features of an Islamic social order. It may be added that the first part of this verse is also deeply intertwined with the Islamic social teachings. A society which is insensitive to the sufferings of other human beings and is not always inclined to serve the cause of humanity, cannot be described as an Islamic society howsoever it may adhere to other aspects of Islamic social teachings.

Let us now turn to some other features of Islamic society envisaged in the Holy Quran.

Islam emphasises integrity, loyalty, faithfulness and promotes all such measures as would create peace of mind and heart. It takes preventive measures against the society becoming lopsided in its pursuit of pleasure. Hence, any behaviour, howsoever innocent as it may appear in the beginning, which is likely to lead towards unrestrained permissiveness in the society, is discouraged. The damage done to society is immense and manifold. Such societies are bound to end up in the state of promiscuousness we find in the world today.

In such societies, the unrestricted tendency to pursue pleasure leads, among other things, to the erosion and ultimate destruction of family ties. Contrary to this, Islam cherishes and zealously guards all fatherly, motherly, brotherly, sisterly and filial relationships. Islam wants to promote friendships, which are more platonic than sensual.

Chastity

Beginning with a plan for women in society, it is essential, according to Islam, to take all such measures to promote chastity, fidelity, and restraint and clean living.

An emphasis on chaste living, well insulated against the dangers of a short-circuiting of sexual urges is an important feature of Islamic society. This aspect of Islamic social teachings is extremely important for the protection and survival of the family system. This is the dire need of the hour.

Islam seeks to widen the unit of family rather than to squeeze it to a bare minimum: a family in which the human capacity to love and the desire to be loved is satiated not by the mere fulfilling of sexual urges, but by more sophisticated and refined friendship and association such as naturally prevails between close and distant blood relations.

It is surprising how the wise men of modern society fail to notice human weakness once sex-related pleasures are permitted to play an unbridled role in the society; indeed, they flourish at the expense of other refined values and draw their blood like parasites.

Sigmund Freud, no doubt, was the product of such a society. He began to analyse every human motivation through the coloured eyeglass of sex. To him, the most pious child-mother relationship was sex-related. Even the father-daughter relationship had no sanctity but was sex oriented or sex-generated. Almost everything that man did, irrespective of him being aware of it or not, was for the deeply subconscious sex urges. I wonder if in the time of Freud, society had achieved the degree of promiscuity, which prevails today, but it was enough to give birth to a completely sex-dominated understanding of the human psyche. But if Freud was right, it is even more essential not to permit society to play incautiously with such dangerous forces as may cause a short circuiting.
Alas! The present climate of modern societies would not even attempt to understand the nature and features of the Islamic social climate. Whether man

agrees or does not agree with the concept of God playing a role in human affairs and shaping man's destiny, and whether man is willing to modulate his social behaviour in accordance with the revealed word of God or not, one thing is most certain—man can neither defeat the Act of God (i.e., Nature) nor the Word of God (i.e., the revealed Truth). Both the Act and Word must be found in harmony with each other to be considered valid. Any social behaviour which man adopts in direct contradiction of the Word of God is bound to end in disaster.

Man cannot have unlimited and unrestricted pleasure however he may desire it. All he can do is to swap certain values and options. A society which seeks to escape responsibility or the realities of life with the help of opiates and drugs; a society which is obsessed by sex, vain excitement and exhilaration; a society where the tastes are wilfully perverted to suit an artificially created market for new instruments and toys of pleasure which are fit only to create excitement and thirst for more; a market masterminded by powerful syndicates whose sole purpose is to amass wealth; such a society chooses all this at the cost of nobler human values, peace of mind and security in a society as a whole. You cannot possess both simultaneously. You cannot have your cake and eat it.

The emphasis of Islam is exactly the opposite. Pleasure indeed but not at the cost of peace of mind and the security of society as a whole. All such tendencies, which if unchecked, are likely to lead to a gradual disintegration of family life and promote selfishness, irresponsibility, vulgarity, crime and violence, are strongly discouraged.

The climates created by the two philosophies are poles apart. It astounds me how some people believe that by raising ambitions or giving free reign to desires in a society, they can ever hopefully promise peace of mind. No society in the world, however economically sound it may be, can support unlimited and unbridled generation of lustful desires.

Even in the richest societies of the world, there are always haves and have-nots. Those who are deprived of the most basic amenities of life make a much larger section of the society than the comparatively smaller number of those who can afford to pay for what they like. Even that is questionable because it seems that with the growth of wealth, desires also rise and perhaps even the richest cannot fully realise all their dreams. But the case of the comparatively poorer majority is worse. They cannot even have access to the basic amenities of life, not to speak of the luxuries the affluent society can afford. It is the poor with whose emotions and desires modern media plays havoc. Day in, day out it brings to their squalid dwellings, rosy images of a glorious lifestyle with palatial homes, fabulous gardens, fleets of luxury cars, helicopters, private planes and an army of attendants. The lifestyles of Hollywood and Beverly Hills with revelries, dances, merrymaking parties, or the life in casinos, gambling houses, or all that soap operas can conjure up, are temptations to which the poorest have access. Yet few, even amongst the richest, can ever dream of achieving this heaven on earth. Such people would most certainly lose interest in their poor coarse surroundings. The home and hearth would no longer have any appeal to them. Lack of culture and civilisation stand juxtaposed to this rosy vision, and, in this context, the realities of their own life begin to lose all meaning. If this were the ultimate achievement of a society fed on vain pleasures and unreal visions, warmth and the peace of home and hearth all become increasingly illusionary. Then there would be nothing left for them to live for in the future.

It would take more than one measure to restore the traditional family unit so essential to bind its members together with mutual trust, reliance and warmth generating peace. But, perhaps, we are already too late to talk of this. Islam has a clear message. It has a well-defined plan to protect, guard and preserve a universal family system or to rebuild it wherever it has been totally demolished.

According to Islam, discipline must be inculcated through conviction and understanding in every sphere of social activity, and lost balances must be restored

An Outline of Early Islamic History

By N.R.A. G. Soofi

Part 4

Medina under attack

The enemy attack on Medina was heavy. Muslims were without means. They had no rations. The Banu Qaraiza had also joined the enemy. But the Muslims fought back bravely. Many times the enemy tried to cross the ditch but failed. The fight went on, growing fierce. Muslims requested the Prophet صلی اللّٰہ علیہ وسلم to pray to God for help. And God did help. They were in great trouble and pain. At night a dust storm blew out the campfire of the enemy. It was considered a bad omen among the Quresh. Abu Sufiyan decided to run. So did the others. Sometime before dawn the Prophet صلی اللّٰہ علیہ وسلم asked his companions,

"Would any of you go and get news about the enemy?"

They were very weak because of hunger, cold and fatigue. They heard but did not have the strength to answer. The Prophet صلی اللّٰہ علیہ وسلم then called Hazifa bin Yaman. He was shivering when he turned up. The Prophet صلی اللّٰہ علیہ وسلم patted his head and asked him to go and find all about the enemy. "Fear none!" said he. Hazifa felt a new courage in him. He went and saw the Quresh preparing to decamp. He reported this back to the Prophet صلی اللّٰہ علیہ وسلم The Prophet صلی اللّٰہ علیہ وسلم was overjoyed. He said it was all due to God's grace. "They will never dare take to the field against us again."

Saad bin Maaz, the great Ansar leader, was fatally wounded in this battle.

Banu Qaraiza, the Jewish tribe, had been secretly in league with the enemy during the battle. They had to defend Medina in terms of the Treaty of Medina signed early. When required to explain their conduct, they prepared to fight and shut themselves up in their forts. After twenty days they agreed to end the war, proposing Saad bin Maaz as the judge. He decided against them. Their fighting men were put to death under Mosaic Law. The rest were asked to leave Medina. Saad died soon after this. The Prophet صلی اللّٰہ علیہ وسلم was moved to tears at the death of this devoted companion.

This year **Hajj** (pilgrimage) became obligatory.

Prophet صلی اللّٰہ علیہ وسلم decided to visit Mecca

As the **sixth year of the Hijra** set in, the word of God said to the Prophet صلی اللّٰہ علیہ وسلم,

"Surely you will, God willing, enter the house of God safe."

There was great joy in Medina. The Muhajirs (refugees) hoped to return home soon. But they wondered how. Will they have to go to war against Mecca? Or will the Quresh give in peacefully? The Prophet صلی اللّٰہ علیہ وسلم soon decided to pay a visit to Mecca. He made his wish known to the local people. Agents were also sent to friendly tribe to apprise them of his intentions. They were asked to accompany the Muslims to the Kaaba. He also made know the purpose of his visit. It was not war, he said, It was to make Umrah, the lesser pilgrimage. He wanted non-Muslims to go with him too. The idea was that his goodwill should be made clear to the Meccans.

The party proceeded as planned. The Prophet صلی اللّٰہ علیہ وسلم had 1400 companions, both Muhajirs and Ansars. There were also some non-Muslim tribesmen in the multitude accompanying him. Muslims had their swords sheathed as was the custom.

Prophet صلى الله عليه وسلم by-passes Meccan Force

When the Quresh learnt that the Prophet صلى الله عليه وسلم was on his way, they sent an army to meet him. When he reached Usfan, he was told that the Meccan forces were not very far. The Prophet صلى الله عليه وسلم felt deeply grieved for the Meccans. He said,

"Wars have ruined them and yet they know not." The Prophet صلى الله عليه وسلم wanted to avoid war. He had come for a peaceful purpose. When he saw the Meccan army coming he started on a side-path that led to Mecca. When Meccans saw this, they feared the Prophet صلى الله عليه وسلم was marching to attack Mecca. They turned back so that they could reach Mecca before the Prophet صلى الله عليه وسلم would. They planned to give him battle there.

The Bait-ul-Ridhwan

The Prophet صلى الله عليه وسلم stopped at Hudaibia. He said he would agree to any terms the Quresh gave, if conducive to peace and public welfare. The Quresh were also very uneasy. They knew that if they lost the battle this time, they would lose Mecca forever. They, therefore, sent agents to the Prophet صلى الله عليه وسلم to talk peace terms. The agents advised the Quresh to let Muslims in. Hulaish told them that his tribe would not stand in the way of Muhammad. Another agent, Urwah, also advised them to change their minds. He said, "I have been to the courts of Iran, Rome and Abyssinia. I saw no king with the majesty of Muhammad."

The Prophet صلى الله عليه وسلم also sent an agent to Mecca. The Quresh killed his camel and attacked him. At night some Meccan youth stoned the Muslim camp. They were taken prisoners. In the morning the Prophet صلى الله عليه وسلم set them all free. The Prophet صلى الله عليه وسلم next proposed to send Umar to speak to the Meccans. He said the Quresh were very angry with him and he had little mercy for them. The Prophet صلى الله عليه وسلم then sent Uthman. The Meccans permitted him to make the pilgrimage. He refused. He said, he would not if the Prophet صلى الله عليه وسلم could not. The Quresh answered that they would not let him that year. News reached Muslim camp that the Quresh had killed Uthman. There was great anger among them. The Prophet صلى الله عليه وسلم called them to assemble under a tree. There they took an oath on his hand to punish Meccans for the crime. This is called the Baiat-ul-Ridhwan. The Prophet صلى الله عليه وسلم put his right hand on his left and said it was Uthman's hand.

The Hudaibia Treaty

After some time peace was made. The Quresh agreed to let the Prophet صلى الله عليه وسلم visit the Kaaba the following year. The Prophet صلى الله عليه وسلم agreed to go back that year. He agreed to send back to Mecca the Muslims who escaped from Mecca. He also agreed to return to the Quresh any Muslim who gave up Islam. Both parties agreed to end war for ten years. Both were free to have friendly relations with other tribes.

Medina was now a state. Islam was free. So were other religions in Arabia. The Prophet صلى الله عليه وسلم was the head of the State. Mecca had agreed to that much. The Treaty of Hudaibia was thus a great victory. But a greater one was yet to come.

Khaiber fort reduced

The Jews of Khaiber began hostilities. Efforts to make peace with them failed. The Prophet صلى الله عليه وسلم took to the field with 1000 Muslims. The Jews had very strong forts. The Prophet صلى الله عليه وسلم gave Ali the flag of Islam. Ali fought with unusual courage. The Jews gave in. The Prophet صلى الله عليه وسلم let them stay there on easy terms. They agreed to give half the produce of the land to him. His agents would go every year to collect the share. Two lots were made. The agents would ask the Jews to choose their lot.

Relations with Jews were now completely normal. But some among them were very angry at heart.

A Jewish lady once invited the Prophet صلی اللہ علیہ وسلم and his companions to dinner. She had poisoned the food. The Prophet صلی اللہ علیہ وسلم refused to eat. She admitted her crime. She was forgiven. But Muslim lost all faith in Jews and never trusted them anymore. Relations between the Jews and Muslims have remained strained since.

Embassies to Neighbouring State

On return to Medina, the Prophet صلی اللہ علیہ وسلم sent embassies to Iran, Abyssinia, Rome, Egypt, Oman, Bahrin, Ghassan, Yamama and Yemen.

The Roman emperor read the Prophet's صلی اللہ علیہ وسلم letter with due deference. The Iranian emperor tore it to pieces. On hearing this, the Prophet صلی اللہ علیہ وسلم said that God would treat his empire in the same manner. The Negus received the Embassy very respectfully. The King of Egypt sent to the Prophet صلی اللہ علیہ وسلم costly presents. Yemen and Oman showed disrespect to the envoys. The Amir of Bahrin accepted Islam. The Amir of Yamama was very rude to the agent of the Prophet صلی اللہ علیہ وسلم

Peaceful visit to Mecca

A year after the Hudaibia treaty, the Prophet صلی اللہ علیہ وسلمas agreed set forth to Mecca. 10,000 Muslims accompanied him. They carried their swords in sheaths. The Meccans left the town. They did not like to come into contact with Muslims. The Prophet صلی اللہ علیہ وسلم and his men performed the pilgrimage. They offered prayers in the Holy House. The Meccans watched them from hills. The Prophet صلی اللہ علیہ وسلم returned to Madina after staying three days in Mecca.

A quiet change began to take place among the Quresh after Prophet صلی اللہ علیہ وسلم's visit to the Holy House. They knew they had been defeated. They saw that Islam was now in power. They also saw with their own eyes that Muslims were better men. The great Quresh commander Khalid bin Walid said,

"It is now clear to the wise that Muhammad is not a sorcerer. Nor is he a poet. His speech is the word of God. It is, therefore, the duty of all to obey him." Khalid joined Islam. He was soon followed by Amr Bin al-Aas and Uthman bin Talha.

Muslim envoy and teachers Killed

Fifteen teachers sent by the Prophet صلی اللہ علیہ وسلم to Zati Talh (Syria) were attacked by the tribes. Fourteen were killed. The Prophet's صلی اللہ علیہ وسلم ambassador to the emperor of Rome was intercepted by Shurahbil, the ruler of Ghassan, and was murdered. The Prophet صلی اللہ علیہ وسلم sent a force to punish the killers. He enjoined on them fear of God and just treatment of Muslim comrades.

"Go to war in the name Allah and fight the enemy in Syria, your enemy and Allah's enemy. You will meet in Syria people who remember God much in their houses of worship. Molest them not and have no quarrel with them. Molest no women nor children nor the old nor the blind. Neither cut down trees nor pull down houses."

Three thousand Muslims faced an army of 100,000 enemy. Zaid bin Harith, the Muslim Commander, fell fighting. Jabar bin Abu Talib took the command. He too was killed. Abdullah bin Ravah followed next. He met the same fate. Then Khalid bin Walid took over. Muslims gave hard blows to the enemy but they were many and the Muslims were few. Khalid hid away a large section of the army at night. They marched up in the morning. The enemy thought Muslims made a quiet retreat from Mauta, the field of battle. Later a force was sent by the Prophet صلی اللہ علیہ وسلم under Amr bin Alas. He was helped with another force under Abu Ubaida bin al-Jarrah. Abu Bakr and Omar were also serving under his command. The enemy force dispersed without giving battle. Many tribes joined Islam after this victory. The Arab volunteers who had helped the enemy walked over to the Muslims.

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legs tied to different camels that were then made to run in opposing directions, literally wrenching their bodies into two separate parts. Yet, when the Holy Prophet Muhammad صلی اللہ علیہ وسلم returned victoriously to Makkah, he did not take a single drop of blood in revenge; rather, according to the command of Allah the Almighty, he proclaimed that all of his tormentors and all those who had violently opposed Islam, were to be instantly forgiven. He declared that under Islamic rule, all people would be free to practise their own religions and beliefs, without any interference or cause for fear. His only condition was that each member of society remained committed to peace.

He instructed that all people, no matter their caste, creed or colour, were to have their rights protected and be treated with respect at all times. This was the timeless and magnificent example of the Prophet of Islam صلی اللہ علیہ وسلم and it is this spirit of compassion, grace and mercy that Muslims and non-Muslims need to adopt in the world today. It is this spirit of forgiveness and benevolence that all nations, whether large or small, rich or poor, need to develop. Only then will long-term peace be attainable.

With all my heart, I pray that mankind comes to recognise its duties to one another, so that those who follow us remember us with pride and gratitude.
Let us look to tomorrow and not just today. Let us save our future generations. May Allah grant us wisdom.

I thank all of you once again for joining us here this evening. Thank you very much."

Continuation from Page 3

she had expired after a short illness and considering that it would distress him, they did not inform him when her funeral was taken out. This grieved him to no small extent, and he complained, why they did not inform him of her death. And then he left to visit her grave and prayed for her departed soul.

On one occasion, probably before the command for the women to observe seclusion was revealed, he was with his honoured wife Ḥaḍhrat Aisha, when a person called on him. On receiving the intimation, the Holy Prophet صلی اللہ علیہ وسلم remarked to Ḥaḍhrat Aisha that the visitor was not a good man. But when he came to him, he talked to him in an affectionate and conciliatory tone. As he went away, Ḥaḍhrat Aisha submitted, "O Prophet of Allah, you do not hold a good opinion of him and yet you have been so engaging to him in your conversation." The Holy Prophet صلی اللہ علیہ وسلم said, "Aisha! is it not my duty to deport myself in excellent ways in my social contact with the people?"

Before embracing Islam, Abu Sufyan was a bitter enemy of the Holy Prophet صلی اللہ علیہ وسلم.
But when the Caesar of Rome enquired of him about the teachings of the Holy Prophet صلی اللہ علیہ وسلم to his people and asked if he had ever broken a promise or betrayed a trust, Abu Sufyan had nothing to say about the Holy Prophet صلی اللہ علیہ وسلم but that he prohibited worship of idols and taught excellent manners and that he had never broken the pledge he made with them.
This excellence of his conduct was not confined to men only. He has included even dumb animals within the fold of his compassion. He would constantly impress on his companions, "It is a good deed to show compassion to all living beings."

Once when a camel was moaning piteously under the weight of excessive load, the Holy Prophet صلی اللہ علیہ وسلم was deeply moved and walking over to the beast, compassionately patted his head and told his owner that the dumb animal was complaining of his cruel treatment and that he should treat him with considerateness so that he may be shown compassion in the heavens.

Such are the manners as have been taught us by our Master. It grieves one's heart to see many Muslims of today being so very unmindful of their social duties.

Waqf-e-Jadid (61st Year)

Hadhrat Khalifatul Masih V (ایداللہ تعالیٰ بنصرہ العزیز) has announced the new year of Waqf-e-Jadid (61st) on 5th January 2018. All Ansar brothers are encouraged not only to take part themselves but ensure that their family members also participate in this blessed scheme.

At the Friday sermon Huzur Aqdas (ایداللہ تعالیٰ بنصرہ العزیز) prayed that "May Allah the Almighty grant an abundance of wealth and blessings to all those that contributed and bless them greatly. May their faith and sincerity increase, and may every single person seek the pleasure of God Almighty through their every action and their words and deeds."

Friday Sermon 5th January 2018

وقفِ جدید۔(اکسٹھواں سال)

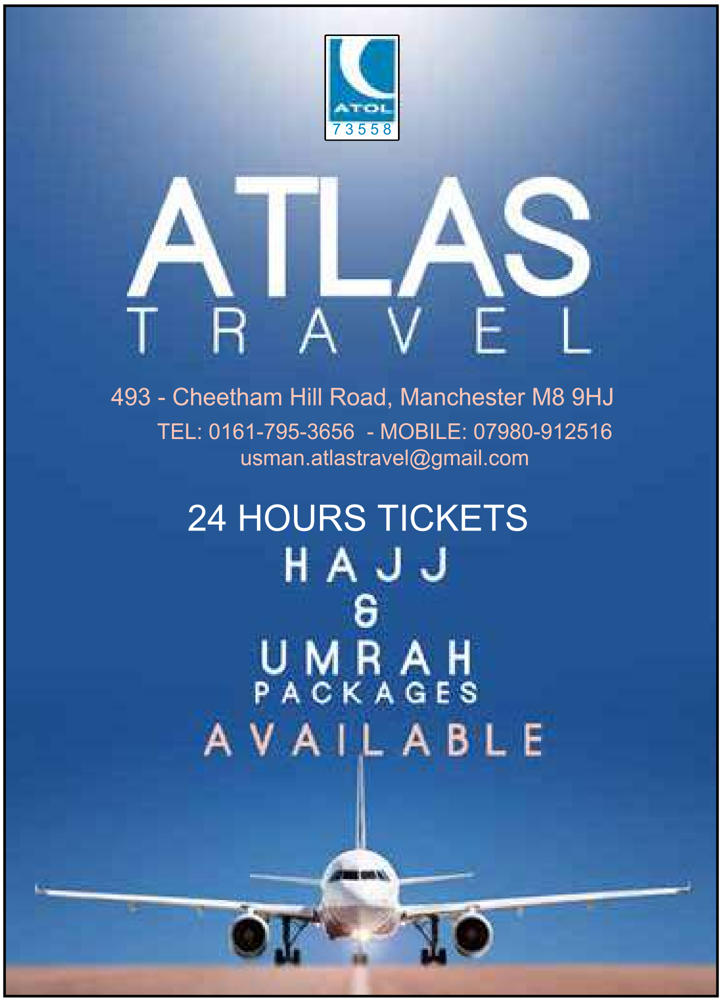
حضرت خلیفۃ المسیح الخامس ایداللہ تعالیٰ بنصرہ العزیز نے وقف جدید کے نئے سال کا اعلان مورخہ ۵ جنوری ۲۰۱۸ کو فرما دیا ہے۔ تمام انصار دوستوں سے درخواست ہے کہ اس بابرکت تحریک میں نہ صرف خود شامل ہوں بلکہ اپنے تمام اہل وعیال کو بھی شامل کرنے کی کوشش کریں۔

خطبہ جمعہ کے آخر میں حضور انور ایداللہ تعالیٰ بنصرہ العزیز نے فرمایا

"اللہ تعالیٰ تمام قربانی کرنے والوں کے اموال و نفوس میں بے انتہا برکت ڈالے ان کے ایمان واخلاص میں بھی اضافہ کرے اور ہر ایک اپنے قول و فعل میں اللہ تعالیٰ کی رضا کے مطابق عمل کرنے والے ہوں۔ آمین" (خطبہ جمعہ 5 جنوری 2018)

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Humanity First International Update for Donation Made by

Majlis Ansarullah UK Through CWFP

Majlis Ansarullah UK Update 2nd April 2018

MAJLIS ANSARULLAH UNITED KINGDOM

In association with

Humanity First
Serving Mankind

Assalamoalaikum

The "Humanity First" board would like to thank all members of Majlis Ansarullah UK for their support during the year 2017. May Allah enable you to continue serving humanity and bless these efforts and reward you in both worlds. Ameen

This is a brief update from Humanity First on how funds have been utilised from your donations during 2017. We received a cheque for £18,000 collected from the Wandsworth dinner, which has been used to install pumps in Ivory Coast. We also received another cheque worth £53,000 in September, which has been utilised to complete 24 pumps and wells in various countries. Another cheque worth £25,000 has been used to build a school, which is near completion.

Detailed breakdown is as follow.

Majlis Ansarullah UK Update 2nd April 2018

MAJLIS ANSARULLAH UNITED KINGDOM

In association with

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- **Pakistan, Tharparker**
  - 7 Wells paid for 2 near completion
- **Africa Water Wells**
  - Sierra Leone
  - Ivory Coast
  - Burkina Faso
  - Uganda
  - **1 well completed**
  - **12 Wells near completion**

Africa

School in Ghana **Obaladan** in the Nelerigu region. Built from 25,000stg cheque received in 2017



MAJLIS ANSARULLAH UNITED KINGDOM

Humanity First
Serving Mankind

Subject: Ghana - Obaladan School

We are nearing completion on the new school in Ghana. Ansarullah UK committed £25,000 and raised the first cheque.
Attached is the 3 classroom school and the budget breakdown. So cost per school is as follows:
Preliminaries: 25,900
Construction: 104,387
Furniture: 19,200
TOTAL: 149,487 GHS (approx £24,800)

The first school is **Obaladan** in the Nelerigu region.
We have a large new Ahmadi community there with no nearby school.





Humanity First International Update for Donation Made by

Majlis Ansarullah UK Through CWFP



MAJLIS ANSARULLAH UNITED KINGDOM

Humanity First
Serving Mankind

Africa

Update 12 near completion

Sr. No.	Well Donation Details	FINANCE	FINANCE			PROJECTS	PROJECTS	PROJECTS	PROJECTS	PROJECTS
Sr. No.	Name of Donor	Donation Date	Donation Amount	Well Type	Inscription on Plaque	Country	Village	Well ID	Start Date	Number of Beneficiaries
46	Ansarullah UK	04/09/17	2500	Pump - New	Shaikh Mohammad Ashraf	Uganda	Kiwangala	WFL-17-164	01-Nov-17	7000
47	Ansarullah UK	04/09/17	2500	Pump - New	In memory of Najma Saleem	Sierra Leone	Goderich School	WFL-17-171	15-Dec-17	700
48	Ansarullah UK	04/09/17	1000	Pump - Refurb	Mr & Mrs Khawaja Rashid Uddin (	Burkina Faso	Carfiguela	WFL-17-154	01-Nov-17	550
49	Ansarullah UK	04/09/17	2500	Pump - New	Robina Shaique					
50	Ansarullah UK	04/09/17	1000	Pump - Refurb	In memory of Amtul Hafeez	Burkina Faso	Kamonbara	WFL-17-157	01-Nov-17	400
51	Ansarullah UK	04/09/17	1000	Pump - Refurb	Naseem Ahmad Bhatti	Burkina Faso	Lemouroudougou	WFL-17-158	01-Nov-17	300
52	Ansarullah UK	04/09/17	1000	Pump - Refurb	In memory of Mohammad Ahmad	Burkina Faso	Sitiena	WFL-17-159	01-Nov-17	450
53	Ansarullah UK	04/09/17	1000	Pump - Refurb	Bashir Ahmad & Shareefa Begum	Burkina Faso	Tangora	WFL-17-160	01-Nov-17	500
54	Ansarullah UK	04/09/17	1200	Pump - Refurb x 3	Raja Khalil Ahmed	Uganda	Katawo Muoongola Bugoyozi	17-165 WFL-17-166 WFL-1	01-Nov-17	360 600 720
55	Ansarullah UK	04/09/17	2500	Pump - New	Mr Zahor & Mrs Janat Din					
56	Ansarullah UK	04/09/17	2000	Pump - New	In loving memory of very dear parents, brother Farooq and my son Suleman Tariq					
57	Ansarullah UK	04/09/17	2000	Pump - New	In memory of Molana Sheikh Inayat Ullah Ahmedi (Tanzania)					
58	Ansarullah UK	04/09/17	2000	Pump - New	Saleem Family - Faheem, Mohammad & Razia					
59	Ansarullah UK	04/09/17	5000	Pump - New x 2	In memory of Ch Ghulab Nabi	Uganda Uganda	Rwabaganda Namawa	WFL-17-155 WFL-17-156	01-Nov-17	8000 8000
60	Ansarullah UK	04/09/17	1000	Pump - Refurb	Majlis Ansarullah UK	Burkina Faso	Bombora	WFL-17-161	01-Nov-17	400
61	Ansarullah UK	04/09/17	1000	Pump - Refurb	Mohammed Idrees Mubarak & Nor	Burkina Faso	Bodiadougou	WFL-17-162	01-Nov-17	400
62	Ansarullah UK	04/09/17	2000	Pump - New	In memory of Ch Bashir Ahmed					
63	Ansarullah UK	04/09/17	1000	Pump - Refurb	Riaz Ahmad	Burkina Faso	Dionouna	WFL-17-163	01-Nov-17	350



Tharpakar, Pakistan

Update 2 near completion

MAJLIS ANSARULLAH UNITED KINGDOM

Humanity First
Serving Mankind

Serial Number	Well No	Donor Name on Plaque	Reference	Donor Name on Plaque	Village Name		Tehsil	Union Council	Diameter(ft)	Start Date	Target Date	Actual Completion Date	Dug Depth till date	% age of completion
1	415	Munir Din	HFUK	In Memory of Abdul Aziz Dean Sahib, London	Malhno Bheel (bhaoo wala)	Nagarparkar	Nara	4	140	12-Jul-17	05-Jul-18		145	60%
2	416	Shabaz Bajwa	HFUK	Chaudhry Raz Hussain Bajwah, Nusrat Begum Bajwah	Lalu bheel ji dhani	Nagarparkar	Nagar par	4	150	15-Dec-17	15-May-18		115	46%
3		Javed Ahmad Lone/Parveen Akhtar	HFUK	Javed Ahmad Lone/Parveen Akhtar						10-Jan-19				
4		Abdul Razaq Shaikh	HFUK	Abdul Razaq Shaikh						10-Jan-19				
5		Mansoor Ahmad Khan (Late)	HFUK	Mansoor Ahmad Khan (Late)						10-Jan-19				
6		Muti Ullah Khan	HFUK	SUFI HABIB ULLAH KHAN AND KUNEEZ FATIMA						10-Jan-19				
7		Mr&Mrs Khushi Mohammad Bhatti/Ch Bashir Ahmad Munir (Late)	HFUK	Mr&Mrs Khushi Mohammad Bhatti/Ch Bashir Ahmad Munir (Late)						10-Jan-19				

Your installation



Name:	Ansarullah UK
Message	Majlis Ansarullah UK
Country:	Ivory Coast
Town / Village:	Houphouet Kaha 1 (W4L-17-050)
W4L Deployment Type:	Refurbished hand-pumps
Deployment Date:	17 Dec 2017
Estimated Beneficiaries:	700

On behalf of the hundreds of villagers who will be able to access safe drinking water every day due to your donation, thank you!

MAJLIS ANSARULLAH UNITED KINGDOM

Humanity First
Serving Mankind

Completed Pump Ivory Coast
From Majlis Ansarullah General
Donation's 2017

Tabligh Forum - Birmingham West

Majlis Birmingham West organised a successful Tabligh Forum on Tuesday 20th March 2018 in Baitul Ghafoor. Regional Nazim Tabligh, Syed Aamir Sikander chaired the meeting, which was attended by 20 Ansar brothers. He discussed the importance of Tabligh for the propagation of the message of the Promised Messiah (as) and our obligations in this respect. The forum was concluded after Ishaa prayers.





Charity Walk for Peace Launch Dinner - Islamabad Region

On 9th March 2018, Majlis Ansarullah, Islamabad region arranged a dinner to launch Charity Walk for Peace in collaboration with East Hampshire District Council who kindly offered their council chambers for this event. Local charities were invited and the radio station "Breeze East Hampshire" aired a short interview of the regional chairman to promote the event and reception dinner.

Sadr Majlis Ansarullah, Dr Ijaz ur Rehman, along with the chairman for the charity walk, Zaheer Jatoi and many senior office bearers from the center attended the event. The event was attended by 37 external guests, including 7 counselors from East Hampshire District Council.

The following charities attended the event: Dementia Friendly, Fitz Roy, Home Start Weywater, HomeStart Buster, Artscape, Alton Foodbank, Alton Community Association, Rosemary Foundation, KingArms, Challengers and Community First

The program started with recitation of the Holy Quran followed by an informative presentation about the charity walk for peace, its aims and objectives, past achievements, the upcoming program and how charities and individuals could contribute. Following this, dignitaries commended the great



work of Charity Walk for Peace and expressed their commitment to support this year's charity. This was followed by a brief description of various charities about their work and how they help various sections of society. The Mayor of Petersfield, Cllr Jamie Matthews, thanked the Ahmadiyya Muslim organisation for their excellent work in supporting various charities. Sadr Majlis Ansarullah, Dr Ijaz ur Rehman also thanked the participants and after a silent prayer, the event concluded with dinner.

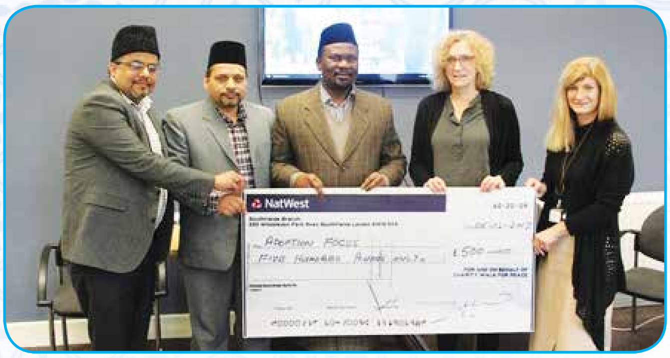
Cheque Presentation to Adoption Focus - Birmingham Central

A meeting was arranged to present a donation to Adoption Focus, a charity organisation dealing with children and families. Representatives of this excellent charity visited us with their CEO and a cheque for £500 was presented, which was collected from Charity Walk for Peace. It was attended by Anna Sharkey, CEO and Jo Lee, head of business development.

Representatives of the charity visited and told us about the work of Adoption Focus and the way in which they help the humanity. A cheque was then presented to them.

Anna Sharkey said, “We are grateful to Charity Walk for Peace and delighted to have a generous donation, which will help the work we do to improve the lives of children and families. We look forward to continuing our partnership with Charity Walk for Peace and thank them for their support and interest in Adoption Focus.

We informed them of our next major Charity Walk for Peace event, which will be a five-mile sponsored walk around Royal Windsor Great Park on 29th April. Adoption Focus will be getting involved in this event, with a team taking part in the fundraising event.



Cheque Presentation - Majlis North London

Majlis Ansarullah, North London arranged a meeting with a charity organisation “Action for Kids” on 14th March 2018 to present a cheque for £1,000. The organisation helps to improve the lives of many children in their area. Staff from Action for Kids appreciated our work and thanked us for our contribution. They confirmed that they will participate in our next Charity Walk for Peace on 29th April 2018 along with their workers and students.



Majlis Newham

Newham Majlis had contacted a charity organisation “Ambition, Aspire, Achieve” to arrange a cheque presentation ceremony on 17th March 2018. A cheque for £750 was presented to Mr Kevin Jenkins, who is in charge of the organisation.

An introduction to Islam and the charity walk for peace, its activities and objectives to create peace in the society was presented. They appreciated our efforts and activities and confirmed that they will participate in our charity walk for peace to be held on 29th April 2018.

Interfaith Event - Majlis Thornton Heath West



An interfaith conference was organised by Majlis Thornton Heath West on 17th February 2018 at Beulah Hill Church. The topic was "How does belief in God influence our lives?

After refreshments served by the church, the programme started with recitation of the Holy Quran, chaired by Naib Sadr Majlis Ansarullah, Khalid Mehmood. The event was attended by 46 guests and the total attendance was 93. Our missionary, Laeeq Ahmad Tahir and Pastor John Clevely addressed the audience. It was followed by a question and answer session and a lively discussion.

Interfaith Event - Majlis Thornton Heath West



Majlis Ansarullah Manchester West in collaboration with Manchester Jamaat held an exhibition at an interfaith forum in our mosque. It was attended by 132 guests who visited various stalls and also enjoyed a tour of the mosque. The guests were presented with interesting literature on various topics.

(Report from Muhammad Kashif, regional Nazim-e-Aala.)

Interfaith Event - Nottingham Majlis



Majlis Ansarullah Nottingham held an interfaith event in our local mosque, which was attended by 17 guests. The exhibition had displays of the Holy Quran, jamaat literature and various other stalls. The guests asked many questions about Islam and Ahmadiyyat and were presented with satisfactory answers.

Dr Irfan Malik, Hassan Mohammed, Mr Malik, Mr Saeed Jones, Syed Aamir Sikander, Aqeel Ahmed and Rehman Ashraf helped to organise the event.

NATIONAL TABLIGH SEMINAR

Qiadat Tabligh, Majlis Ansarullah, UK organised the National Tabligh seminar on 18th March 2018 at Baitul Futuh London. Though it was a national programme, severe weather conditions meant Majalis from Scotland, Midland, North and South were informed not to attend.

The programme started with recitation and translation of the Holy Qur'an by Moeed Hamid. The event included various programmes:

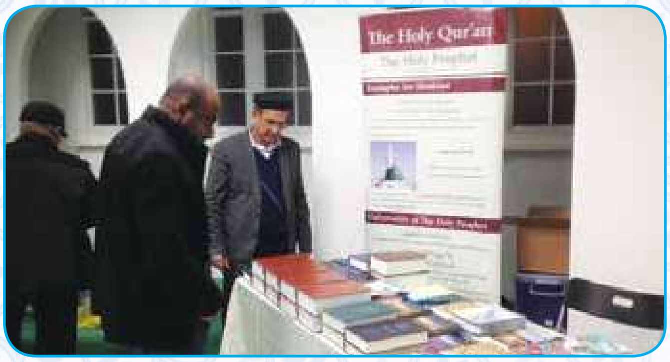


Shakil Ahmad Butt (Qaid Tabligh) - Introduction programme/ Yearly Tabligh Targets.
Usman Ahmad (Naib Qaid Tabligh) - Christianity (a presentation)
Mashhood (Naib Qaid Tabligh) - Art of Preaching (a presentation)
Imam Ataul Mujeeb Rashid – "The Importance of Tabligh"
Hafiz Saeed ur Rehman - Recitation and Translation of Holy Qur'an.
Azhar Iqbal (Naib Qaid Tabligh) - Social Media for Tabligh.
Sheikh Rafiq Tahir (Addl Qaid Tabligh) - Existence of God (Presentation)
Muzafar Mahmood (Member Qiadat Tabligh) - How to Start Preaching (Presentation)
Video clip about Tabligh from archives - Hazrat Molwi Muhammad Hussain (ra)
Muhammad Tahir Nadeem (Arab Disk) - Urdu Speech حقیقت ختمِ نبوّت

For the first time, the speeches of the Imam Ataul Mujeeb Rashid and Tahir Nadeem from the Tabligh Seminar were live-streamed on the Majlis Ansarullah UK YouTube channel. Alhamdolillah, the seminar was very successful and 285 Ansar brothers attended.
(Report from Shakil Ahmad Butt, Qaid Tabligh)

Quran Exhibition - Majlis Thornton Heath

Majlis Thornton Heath organised a Quran exhibition on 6th March 2018 at Baitus Shuban Mosque, Croydon. It was attended by 29 guests and 45 copies of various leaflets were distributed.



Salat Awareness - Hartlepool

On 10th February, Majlis Ansarullah Hartepool held a "salat awareness" morning for Fajr Prayer. It was attended by 19 members who came for Fajr Salat. After the usual Dars ul Qur'an, by Maulana Tahir Selby, Mr Farhat Ahmad Raja, Muntazim, Ansar Taleem ul Qur'an held a Taleem ul Qur'an class. This will be held fortnightly, Insha'Allah.



Tabligh Day - Baitul Futuh Region

Majlis Ansarullah Baitul Futuh Region organised a Tabligh day on 17th February 2018. The region has 8 Majalis who participated in this blessed programme. Zoama and Muntazameen started the day with silent prayers before visiting their allocated villages.

Stalls and coffee evenings were organised by various Majalis. Majlis Morden Park had their stall in Merton library and in total 8 stalls and 6 coffee evenings were held. Forty six Ansar participated and visited three villages. We had one-to-one sittings with 32 visitors to our stalls and distributed 7080 different leaflets.





Tabligh Day- Masroor Region

Majlis Ansarullah Masroor Region took part in Tabligh day on 17th February 2018. All 10 Majalis participated in this blessed program. Members of the Majalis proceeded to their allocated villages. From 10 Majalis, 109 Ansar participated and held 12 stalls. We had one-to-one sittings with 19 people and were able to distribute 11,966 leaflets and 12 books on various topics.

Tabligh Day - Fazal Region

On the 28th of January, Fazl Mosque held a Tabligh Day for villages near. By the grace of Allah it was a highly successful event as we reached out and conveyed our beautiful message to many people.

Zaoma were requested to write letters to Hazoor Anwar for prayers and pay sadqa for success of this event.

On the day, Ansar brothers gathered at their majalis and after a silent prayer started their journey towards allocated villages.

Alhamdolillah total of 24 stalls were setup by 12 Majalis. Other details are as under.

Leaflet distributed d2d: 7782
Books on stall: 5
Leaflets distributed on stall: 573
Visitors on stall: 186
One to one discussion: 39

By the grace of Allah, this day turned out to be quite fruitful with the message of Ahmadiyyat being spread around London. May Allah graciously reward all the Ansar brothers who participated in this event, Ameen.

Tabligh Event - Baitul Futuh Region

Majlis Ansarulah Baitl Futuh region organised an event to engage the press and media on 28th January 2018. Chaudhary Akhtar Jajja, media coordinator Baitul Futuh Region arranged a dinner in Morden. He invited the members of Pakistan Press Club, UK and 16 non-Ahmadi guests joined us.

The event was held to inform the media about our activities to promote peace and harmony in society as advised by Islamic teachings. We had a healthy and fruitful discussion and invited them to the upcoming Charity Walk for Peace 2018. News of the event was broadcast on 3 local channels.

(Report by Naveed uz Zafar, Nazim-e-Aala)



Tabligh Event - Leicester Majlis

Majlis Ansarullah Leicester held their Tabligh day. Invitations were sent to the neighbourhood police who visited our mosque between Maghrib and Ishaa prayers. Three policemen along with their sergeant attended and had a tour of the mosque. A short video was presented about our activities to promote peace and harmony in society. They were presented with gift packs containing Jamaat literature.



Tabligh Event - South West

Majlis Ansarullah South West Region held a Tabligh reception on 27th January 2018 at the landmark venue of The Mission to Seafarers in Newport Wales, which was founded in 1856. Her Majesty the Queen is the Patron and Her Royal Highness, the Princess Royal is the president.

A total number of 41guests attended the reception, including the Mayor of Newport and Mayoress and Mayor of Caldicot, ex-High Sheriff of Gwent, and Gwent Police Superintendent. A total of 11 councillors attended the reception, which includes two former Mayors. Among the distinguished guests was a head teacher of a local Welsh school, two recently were honoured MBEs and representatives from volunteer and non-profit bodies of Gwent and Wales also attended.

The programme was chaired by Regional Nazim-Ala South West, Munawar Mughal, and started with the recitation of The Holy Quran by Rohail Sadat with English translation. The Deputy Lord Lieutenant of Gwent, Edward Watts MBE, who has been the chairman of Mission to Seafarers for 30 years, and a very good friend of the Jamaat, officially welcomed everyone to the reception and to the centre. An introduction to the Jamaat was presented by Safeer Imran.



The Mayor of Caldicot, Cllr Philips Stevens, in his speech appreciated the charitable work through Charity Walk for Peace. The Superintendent Gwent Police, Ian Roberts, in his speech stressed upon the collective efforts for a safer and cohesive community.

Mrs Shereen Williams MBE also shared her experience and views regarding the need for equal opportunities for everyone in society. Reverend Mark Lawson of Mission to Seafarer also spoke about the love and tolerance between different faiths and values and shared his good practice as faith representative.



Cllr David Fourweather, Mayor of Newport, said that the Ahmadiyya Muslim Community is doing excellent work for the community at large and spreading the message of love and peace and that we keep up this good work.

Regional Nazim-Ala Munawar Mughal, in his concluding address, said that he is extremely grateful to all of the guests. He also briefly highlighted the Jamaat's activities in the UK.

Tabligh Forum - Majlis Raynes Park

Majlis Rayners Park organised a Tabligh Forum on Friday 9th March 2018.

Prof. Mohammad Nawaz, Naib Qaid Tabligh, participated from Markaz and stressed the importance of Tabligh, our obligations and what is expected from Ansarullah. He also advised to do our best to achieve our target for Baits. Zaeem Majlis, Farid Ahmed reported about the efforts made so far and the plan of this year for Tabligh Activities.

Village Stall - Majlis Worcester Park

Majlis Ansarulah Worcester Park organised a Tabligh stall in Weybridge on 17th February 2018. We had one-to-one discussions with some visitors and were able to present them with 6 books on "World Crisis". We distributed 225 leaflets in Weybridge and 900 leaflets in Worcester Park. We also provided information about the charity walk and invited them to join us.

Wandsworth Majlis Tabligh Forum

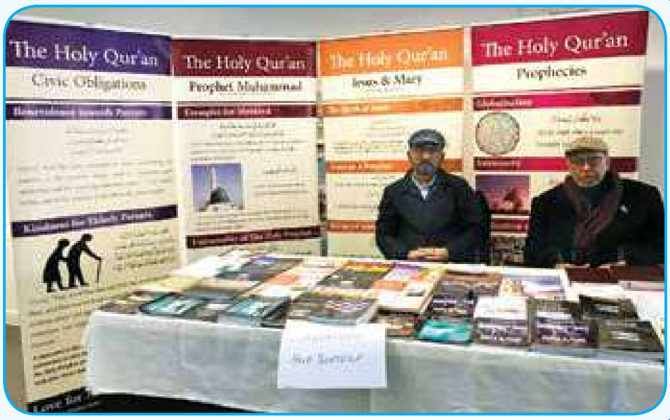
Majlis Ansarullah Wandsworth Town held a Tabligh forum on 21st March. It was attended by Qaid Tabligh, Shakil Ahmad and regional Nazim Tabligh Tahir region, Mr Naeem Ahmad. The total attendance was 22 from the local Majlis.

Qaid Tabligh discussed the importance of Tabligh and stressed on the importance of listening to the Khutba delivered on 8th September about Tabligh activities and developing good relations with our neighbours.

(report by Asif Ahmad, Zaeem Majlis Wandsworth Town)

Tabligh Exhibition - Islamabad Region

An exhibition and Tabligh Stall was arranged by Majlis Islamabad at University of Guildford, Surrey. We were able to distribute about 150 various leaflets and books to visitors. Some books like "World Crisis", "Pathway to Peace" and Review of Religion were readily accepted.



Tabligh Forum - Burton Majlis

Majlis Burton held a Tabligh forum during our general meeting. It was discussed how to become a successful preacher. Instructions from the central body of Ansarullah concerning village exhibitions, charity walk, leafleting, stalls and Tabligh sittings were also discussed to inform and motivate Ansar brothers.

